



*Tian BO,*  
*JiNing Normal University, China*  
*PhD student at the Department of Philosophy and Logic, NUUz*

### THE INFLUENCE OF CONFUCIUS' THEORIES OF "BENEVOLENCE" AND "PROPRIETY" ON TRADITIONAL CHINESE ETHICS AND MORALS

Annotation

"Benevolence" (仁) and "propriety/ritual" (礼) are the core concepts of Confucius' philosophy. The doctrines of "benevolence" and "propriety" play an important role in traditional Chinese ethics and morality, and have had a profound impact on shaping the moral concepts, values and codes of conduct of the Chinese people. This paper aims to analyze the connotation and core elements of Confucius' thoughts of "benevolence" and "propriety" and explore its importance and influence on traditional Chinese ethics and morals.

**Key words:** Confucius, "benevolence", "propriety", ethics, morals, values.

### KONFUTSIYNING "EZGULIK" VA "ODOB-AXLOQ" NAZARIYALARINING AN'ANAVIY XITOIY AXLOQI VA QADRIYATLAR TIZIMIGA TA'SIRI

Annotatsiya

"Ezgulik" va "odob-axloq" Konfutsiy falsafasining asosiy tushunchalaridir. An'anaviy xitoy axloqi va qadriyatlar tizimida "yaxshilik" va "odob-axloq" ta'limotlari muhim o'rin tutadi va Xitoy xalqining axloqiy tushunchalari, qadriyatlari va xulq-atvor qoidalarini shakllantirishga katta ta'sir ko'rsatdi. Ushbu maqola Konfutsiyning "yaxshilik" va "odob-axloq" haqidagi fikrlarining mazmuni va asosiy elementlarini tahlil qilish va an'anaviy xitoy axloqiga ta'sirining ahamiyatini o'rganishga qaratilgan.

**Kalit so'zlar:** Konfutsiy, ezgulik, axloq, rituallar, qadriyatlar.

### ВЛИЯНИЕ ТЕОРИЙ КОНФУЦИЯ О ДОБРОЖЕЛАТЕЛЬНОСТИ И «ПРИЛИЧИЕ» НА ТРАДИЦИОННУЮ КИТАЙСКУЮ ЭТИКУ И МОРАЛЬ

Аннотация

«Доброжелательность» (仁) и «приличие/ритуал» (礼) являются основными понятиями философии Конфуция. Доктрины «благожелательности» и «приличия» играют важную роль в традиционной китайской этике и морали и оказали глубокое влияние на формирование моральных концепций, ценностей и кодексов поведения китайского народа. Целью данной статьи является анализ значения и основных элементов мыслей Конфуция о «благожелательности» и «приличии», а также изучение их важности и влияния на традиционную китайскую этику и мораль.

**Ключевые слова:** Конфуций, «благожелательность», «приличие», этика, мораль, ценности.

**Introduction.** This article introduces the ancient Chinese ethical and moral system based on Confucius' theory to show the important position of the doctrines of "benevolence" and "propriety" in ancient Chinese history. Focus on analyzing the definition, connotation, main content, and specific requirements of "benevolence" and "ritual", explore their positive significance and existing theoretical flaws, and think about their time value in today's society.

**Literature review.** (《论语》) "The Analects" is a classic work that records the words and deeds of Confucius and his disciples. It is also one of the important documents for the study of Confucius' thought. It contains a large number of dialogues and teachings about "benevolence" and "propriety", which is very important for understanding Confucius' philosophical thoughts. (《礼记》) "Book of Rites" is one of the important documents on etiquette in Confucius' theory, and it is also an important material for studying Confucius' thoughts on "rituals". It contains the discussions and views of Confucius and his disciples on etiquette, social norms, etc, and is of great value for understanding Confucius's "ritual" thoughts. (陈寅恪) Chen Yinke's two books, "Confucius" and "Study on Confucius", are classic works introducing the life and thought of Confucius. The author conducts a detailed analysis of Confucius' words, deeds and his doctrines through in-depth research on "The Analects" and other ancient documents. It explores the connotation and evolution of the core concepts of Confucius' thought, "benevolence" and "propriety", and deeply analyzes the connotations of Confucius' "benevolence" and "propriety" and their status in social ethics. (鲁迅) Lu Xun's (formerly known as Zhou Shuren) book "Confucius and Confucian Culture" is one of the important reference documents for studying Confucius'

thoughts. From a modern perspective, he conducted a critical discussion of Confucius' thoughts and conducted an in-depth interpretation of the connotations of "benevolence" and "propriety". (冯友兰) Feng Youlan's book "A Brief History of Chinese Philosophy" is a work that systematically introduces the development of Chinese philosophy. It provides a relatively comprehensive sorting and analysis of Confucius' thoughts. The author combines historical background and cultural tradition to give an in-depth explanation of Confucius' thoughts on "benevolence" and "propriety". (刘文蔚) Liu Wenwei's book "Confucius and Confucian Philosophy" is an academic work dedicated to the study of Confucius and his Confucian philosophy. The author systematically introduces the life, thoughts and influence of Confucius, focusing on the influence of Confucius's "benevolence" and "ritual" thoughts on the formation and development of the Confucian school. (余英时) Yu Yingshi's book "Confucius and Confucianism" systematically introduces the formation and evolution of Confucius and his Confucianism. Through an in-depth analysis of the historical background and cultural context of Confucius' thoughts, the author explores the importance of "benevolence" and "propriety" to personal cultivation and social order. (陈来)

**Research Methodology.** The article uses the methods of classic study, comparative studies, analysis, synthesis, dialectical methods.

**Analysis and results.** In the process of the formation and development of traditional Chinese ethics and morals, it has gone through three important historical periods, namely the (先秦) pre-Qin period, the (汉) Han and (唐) Tang periods, and the (宋) Song, (元) Yuan, (明) Ming and (清) Qing dynasties. In this process, traditional Chinese ethics and morality combined

with Confucianism, Buddhism, and Taoism formed the prototype of modern ethics and morality.[1] The formation of traditional Chinese ethics and moral norms in the pre-Qin period was not only the need of the ruling class, but also the pursuit of social stability. Under the influence of feudal ideas, the initial ethical and moral structure was formed, which laid the foundation for the improvement of future ethical and moral systems. In the Han Dynasty, the Confucian school represented by (董仲舒) Dong Zhongshu proposed "deposing all schools of thought and respecting Confucianism alone" in terms of thought, which formed a system of social ethics and morality.[2] After summarizing Mencius's "Five Ethics" and "Five Constants", Dong Zhongshu innovatively proposed the concept of "Three Cardinal Guidelines and Five Constant Rules". In order to ensure the social status of Confucianism, Dong Zhongshu promoted the status of rulers to an infinitely high status, thus making Confucianism more popular among the ruling class. It took up a place in my heart. During the Song, Yuan, Ming and Qing dynasties, (程朱理学) Cheng-Zhu Neo-Confucianism established an ethical and moral thought system with "Heavenly Principles" as the core, advocating the moral values of valuing justice over profit; (陆王心学) Lu-Wang Xin-Xue and Cheng-Zhu Neo-Confucianism stood in opposing angles, emphasizing the human heart and taking the human heart as the origin of all things. On the whole, traditional Chinese ethics is a compilation of the cultural achievements of a hundred schools of thought in the Spring and Autumn Period, and its main content is basically consistent with the content of Confucianism. This also shows that Confucius is the founder of Chinese ethics and moral thought. To this day, traditional ethical and moral thoughts with Confucianism as the core idea still influence all aspects of Chinese society.[3]

China's traditional ethical and moral system is a dialectical movement in which various ethical thoughts interact with each other, with Confucianism represented by Confucius as the backbone. Through the study and arrangement of cultural classics from the (商) Shang and (周) Zhou dynasties, Confucius established an ethical and moral norm system with "benevolence" as the core and a combination of "benevolence" and "propriety". Confucius positioned "benevolence" as the highest moral principle and moral realm in society. The connotation of "benevolence" is "benevolent people love others." [4] Confucius' thought of "benevolence" is a symbol of the transformation of ancient Chinese ethical and moral thought from spontaneity to consciousness. "Benevolence" is the core concept of Confucius' theory. Since then, the understanding and interpretation of "benevolence" has become an important and basic theory that Confucians of all ages must carry out, work, and thus unfolded the rich content of Confucianism in different periods. [5] "Benevolence", as a new trend of ethical thought since the Spring and Autumn Period, has its own relatively independent ideological content and ethical value after being summarized and developed by Confucius. It embodies the fundamental characteristics of Confucius' thought and constitutes the core of Confucius' ethical thought. [6]

Confucius believed that "benevolence" means the word "love people". There are three articles in "The Analects of Confucius" (颜渊) Yan Yuan that discuss this, which are very important: "Fan Chi asked about 'benevolence'. Confucius said: 'love people'." "Yan Yuan asked 'Benevolence'. The Confucius said: 'To restrain oneself and return to propriety is benevolence. For one day to restrain oneself and return to propriety, the world will return to benevolence. Benevolence comes from oneself, but from benevolence?" " (仲弓) Zhong Gong asked about 'benevolence'. Confucius said: 'When you go out, it is like See the distinguished guests; treat the people as if they were receiving a great sacrifice; do not do to others what you do not want others to do to you; have no grudges in the country and no grudges at home.'" [7] In Confucius' view, "loving others" and "self-denial" are not contradictory. By restraining one's excessive desires, one can achieve a state of moderation and harmony. Under the equal concept of "do not do to others what you do not want others to do

to you, do not do to others", abide by society Etiquette and achieve the state of "benevolence" of "loving others". Confucius further explained that "if you want to establish yourself, you should establish others; if you want to achieve yourself, you should achieve others", emphasizing that you should be gentle, kind, respectful, thrifty, and accommodating to others. "Book of Rites. Doctrine of the Mean" writes that "benevolent people are human beings", [8] and the two interpretations of "loving people" and "people" are complementary to each other. This provision highlights the word "love", breaks through the scope of blood and family ties, affirms and advocates universal human love, and sets the tone for Confucian benevolence.

Confucius admired traditional culture and believed that the patriarchal hierarchy and behavioral norms formulated by the (周公) Duke of Zhou were the best system so far and the fundamental law for maintaining social order. The essence of the Confucian Confucian ethical system of "benevolence, body, etiquette, and function" is to take "benevolence" as the core of the Confucian value, coordinate the "propriety" of ethics and the "benevolence" of morality, so that as an external precept, The "propriety" of social norms also implies the "benevolence" of inner life behavior and character, achieving a certain unity between patriarchal ethics and humanistic values. In Confucius' view, "ritual" is not only a ritual, but its most essential thing is people's conscious awareness of observing the patriarchal hierarchy, that is, the heart of "benevolence". "Benevolence" is the psychological basis of "rituals"; without "benevolence", the moral consciousness from the heart, we cannot abide by the etiquette system. Therefore, "ritual" as a behavioral norm constraint has become the inner requirement of the human heart, and has been promoted to the conscious awareness of people's social life, thus integrating the behavioral norms (ritual) and the psychology of "loving others" (benevolence).

**Result and discussions.** The development of traditional Chinese ethics and morality is based on the kindness of human nature and social stability. Trust in human nature is the basis of traditional Chinese ethics and moral theory. Traditional Chinese ethics and morals do not require "destroying human nature", but require people to control their inner desires in the face of interests and strengthen the control of personal thoughts over selfish desires. It emphasizes that members of society work hard for social development in accordance with social ethics and moral requirements. It emphasizes that national interests, national interests, and collective interests are higher than personal interests. Individuals are subordinate to the collective, and private interests are subordinate to the overall situation. In terms of "Benefit" and "Righteousness", traditional Chinese moral ethics require people to put righteousness first and benefit later. This is also the standard based on ethics when distinguishing between gentlemen and villains. It is the behavior of a gentleman to understand the general principles and speak righteousness, while those who do anything to obtain benefits are regarded as villains. [9]

Ethics and morality, as the main regulating norm for social relations, are a kind of pan-moral thought, which leads to people's low ability to accept new things and new cultures, and even refuses to communicate with external cultures. This is also one of the reasons for China's slow development in the modern historical stage. The second is the absence of the spirit of the rule of law and public ethical principles. China has long been dominated by a self-sufficient small-scale peasant economy. The development of the capitalist economy, mainly represented by handicrafts and commerce, has been restricted. Chinese traditional ethics and moral concepts cannot accept the emergence of capitalism with the employment relationship as the main production relationship. The social hierarchy based on traditional ethics limits the opportunities for the people at the bottom to obtain equal resources. In this case, a more open social space cannot be formed, resulting in a gap between individuals and society, and the inability to accept social civilization ideas.

**Conclusion.** Confucius' "benevolence" emphasizes benevolence, care and goodwill in interpersonal relationships,

advocating that people should treat others with benevolence and establish harmonious social relationships. This emphasis on the harmony and stability of family and society has influenced the family, friendship and neighborly relations in traditional Chinese ethics and moral concepts. Confucius' "ritual" refers to a code of conduct and social norms, involving personal behavior, family life, social interactions and other aspects. "Etiquette" requires people to abide by moral norms and social rules, respect others, and pay attention to appearance and behavior to maintain social order and moral quality. This emphasis on personal self-discipline and social order has influenced aspects such as respect for elders, filial piety, and social etiquette in traditional Chinese ethics.

Benevolence and propriety are mutually exclusive, complementary and complementary to each other. Without benevolence, etiquette does not become etiquette; without courtesy, benevolence has nothing to rely on. The unification of benevolence and etiquette has become an ultra-stable political and ethical model, which has had a profound impact on Chinese political thought, culture and national and social governance, and has exerted a profound influence on the governance of countries around the world today. Both the governance practice and the personal cultivation of leading cadres have certain reference significance.

#### REFERENCE

1. Wang Hongwu: "Thoughts on Chinese Traditional Ethical and Moral Culture", [J], "Academic Exploration", Issue 3, 2007.
2. Yu Mingsong: "On Traditional Chinese Morals and Ethics", [J], "Journal of Guangdong University of Socialism", Issue 4, 2006.
3. Wei Yingmin: "Contemporary Chinese Ethics and Morality", [M], Beijing: Kunlun Publishing House, 2001.
4. "The Analects of Confucius·Yongye". [OL], <https://lunyu.5000yan.com/yongye/>.
5. Qin Xiaobo. "Confucian Ethical Thought and Citizens' Moral Construction". [N], Beijing: People's Daily, eighth page, June 15, 2004.
6. Zhu Yiting "History of Traditional Chinese Ethical Thought". [M], Shanghai: East China Normal University Press. First edition, September 2003.
7. "The Analects of Confucius. Yanyuan", [OL], <https://lunyu.5000yan.com/yanyuan/>.
8. “ (中庸)zhongyong/Moderate”, [OL], <https://zhongyong.5000yan.com/>.
9. Wang Dianqing. "Research on Oriental Morality" (Third Series), [M], Beijing: China United Industry and Commerce Press, 1999.
10. Reviewer: Department of Philosophy and Logic Doctor of Philosophy (PhD) Jorayeva Nigora Avazovna.